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“Talk about these rich valleys, why there is not another people on earth that could have come here and lived. We prayed over the land, and dedicated it and the water, air, and everything pertaining to them unto the Lord, and the smiles of heaven rested on the land and it became productive, and today yields us the best of grain, fruit, and vegetables.

There never has been a land, from the days of Adam until now, that has been blessed more than this land has been blessed by our Father in Heaven; and it will still be blessed more and more, if we are faithful and humble, and thankful to God for the wheat and the corn, the oats, the fruit, the vegetables, the cattle, and everything He bestows upon us, and try to use them for the building up of His Kingdom on the earth.

You inquire if we shall stay in these mountains. I answer yes, as long as we please to do the will of God, our Father in Heaven. If we are pleased to turn away from the holy commandments of the Lord Jesus Christ, as ancient Israel did, every man turning to his own way, we shall be scattered and peeled, driven before our enemies and persecuted, until we learn to remember the Lord our God and are willing to walk in His ways.”

Brigham Young

Brigham Young's Discourses, p. 483.

EDITORIAL

Behold, I will send for many fishers, saith the Lord, and they shall fish them; and afterward I will send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the clefts of the rocks." (Jeremiah 16:16.)

Since missionaries were sent out into the world to proclaim the glad tidings of the Restored-Gospel of Jesus Christ, they have been constantly aware of improving their techniques and methods of teaching people the truth. In the early days of the Church, missionaries such as Wilford Woodruff, Heber C. Kimball, Parley P. Pratt, and others, baptised thousands of Saints into the Church. The field of their harvest was ready, and they seemed to know exactly how to gather in the fruits. In just a few months, Wilford Woodruff baptised more than 1,700 people into the Church—the combined effort of the Lord and one missionary. Two years ago, it took the combined efforts of nearly three hundred missionaries (with the help of the Lord, I am sure) to gather one thousand converts to the Church.

Missionary work as we know it today is gleaning two of a city and one of a family. Finding people who want the truth and who are willing and eager to fashion their lives around it, is an arduous task. The person who loves the fulness of Christ's message is a rare species—a precious gem—and the missionary-teacher is always confronted with the problem of finding the few among the many.

I have had the privilege of travelling the length and breadth of this land proclaiming the word of the Lord, and I am now certain that the small number of people who are this day ready to embrace the Gospel of Jesus Christ in its fulness, is a substantial number of the finest people of this land. I sincerely believe that there are as many people ready to come into the Church as there are missionaries to teach them and perform with them the essential ordinances of salvation. As quickly as these are on their way, others will be getting ready to receive the Gospel. Missionaries shall constantly be skimming the cream of the crop, bringing those choice souls into the Church for their eternal welfare.

We are keenly aware that we do not have endless resources for missionary work. We have limitations on time, on financial support, and the two years we set apart and dedicate to the work of the Lord are a short season. The leaders of the Church, our parents,

our fellow Latter-day Saints are continually praying that the missionaries will be directed by the Lord to the people who are waiting to hear the message, and that we shall not waste time on those who are not willing to accept us. Whereas our message is for every man and woman on the earth, and we proclaim it to everyone we can, missionaries are few in number, we must go wherever the most good can be accomplished with our resources.

Not everyone in the city is ready to hear the Gospel the morning the elders pray to be led to the doors of the honest in heart as they tract or hold street meetings. But someone IS ready, and we must ask the Lord to inspire us to go to that person who is ready. We must be humble, obedient, and give the Lord an opportunity to inspire us where to go, then go to the house and say to the people that we are the elders of the Church of Jesus Christ, and that the Lord has directed us to see them, and that we have some interesting things to talk to them about. And we ask to come into their home to show them.

Here again is another process of sifting the weak from the strong. The elders of the Lord are duty bound to give the message to the people; most of them do not pass the examination, but a few of them do. Then we have succeeded in the initial stages of teaching the gospel to the few who are true disciples of Christ.

This is the broad scope of the missionary work we are engaged in. I have attempted to show the kind of problem the elders of Israel are confronted with. I have not seen an elder yet who, upon being rejected with his message time and again, has not been filled with happiness and delight in bringing one person to the kingdom of God. Then all the trouble, the work, the effort, the disappointment, and the final joy of putting one person on the way to eternal life is worth many times the cost of the labour.

I have not told all the story yet, but I shall have to save it for the next STAR. I want then to outline some of the advances the elders have made in teaching methods and techniques. Every honest avenue into the human heart is a legitimate one to use in teaching people the Gospel. The Lord has been unusually kind in helping His elders to perfect ways and means: but more of that later.

Elder Willis H. Brimhall

Elder SPENCER W. KIMBALL

Biographical Outline

Born:

March 28th, 1895, at Salt Lake City, Utah.

Schooling:

Attended Gila Junior College. Graduated with highest honours and as president of his class. Star on basketball team. Attended University of Arizona.

Mission:

Served in the Central States Mission for three years.

Vocation:

After his university training he accepted a position as teller and bookkeeper in a bank. A short time later he became Assistant Cashier.

Church Work:

Stake Clerk in St. Joseph Stake until its division. Made President of new stake, Mt. Graham, 1938 to 1943. Ordained an apostle by President Grant, October 7th, 1943.

Family:

Four children.

Civic Achievements:

Former District Governor of Rotary International. Former President of Safford Rotary Club. Director of the Arizona Association of Insurance Agents. Gila Junior College—Board of Trustees. Member of Arizona Teachers' Retirement Board. Served as Vice President of Roosevelt Council of Boy Scouts. Chairman of U.S.O. and United War Fund Campaign during war. Chairman of Indian Affairs Committee of the Church. During the last week in August, 1951, he was invited to attend the League of Nations Pan-American Indian Conference in Independence, Missouri, as a special guest.

LINE OF AUTHORITY

SPENCER W. KIMBALL was ordained an Apostle October 7th, 1943, by Heber J. Grant.

HEBER J. GRANT was ordained an Apostle October 16th, 1882, by George Q. Cannon.

GEORGE Q. CANNON was ordained an Apostle August 26th, 1860, by Brigham Young.

BRIGHAM YOUNG was ordained an Apostle February 14th, 1835, under the hands of the three witness, Oliver Cowdery, David Whitmer and Martin Harris, who were blessed by the laying on of hands of the Presidency (Joseph Smith, Sidney Rigdon, and Frederick G. Williams) to choose and ordain the Twelve Apostles (D. & C. 18:37; History of the Church, Vol. 2, pp. 187-188), after which the Presidency laid their hands upon them and confirmed their blessings and ordinations (Times and Seasons, Vol. 6, p. 868).

JOSEPH SMITH and OLIVER COWDERY received the Melchizedek Priesthood in 1829 from Peter, James, and John.

PETER, JAMES and JOHN were Apostles and angelic ministers of the Lord Jesus Christ chosen and ordained by Him (John 15:16).

“Thou shalt not take the name of the Lord thy God in vain”

Address delivered over the C.B.S. Radio Network “Church of the Air”, on Palm Sunday, March 29th, 1953, by Spencer W. Kimball of the Council of Twelve Apostles of the Church of Jesus Christ of Latter-day Saints.

It was a glorious day in Jerusalem those long, long years ago. Whether the sun was shining brightly or hidden by angry clouds, I do not know. But this I do know. It was a glorious day, for there came riding into the age old city on an ass's colt the King of Glory, the Son of Man, the Redeemer of the World.

Only a relatively few of the earth's masses knew of the great events of this, what may be termed the first Palm Sunday, and none of those participating could have fully realised the significance of this occasion or the incomparable and consequential things which were to happen in the week that followed.

The humble animal little knew, as he brought this precious load down the palm-strewn path from the Mount of Olives, that he carried the Saviour of the world to terminate His momentous ministry in this last week of His life and to suffer and to be crucified. Could he have understood, how proud he would have been, for he was carrying the Son of God to the final testing ground with its painful experiences. He was bringing a lamb to the slaughter, a sufferer to His torturers, a Saviour to His sacrifice, a Redeemer to His Gethsemane and His Calvary, a Lord to His voluntary death, a perfected one to His supreme triumph, the very Son of God to the glory of His Father.

In a limited sense, the feast-going multitude had felt the importance of this moment and had spread their garments to make an honoured path and in worshipful adoration were singing praises:

“... Hosanna; Blessed is he that cometh in the name of the Lord . . . Hosanna in the highest.” (Mark 11:9, 10.)

What love the Redeemer had for us! How great His compassion as He walked with firm step toward Golgotha! How well He knew what lay ahead of Him! Three years He walked the hills and stirred the dust of the valley path of His native land. Few words of appreciation warmed Him; constant accusations and cursings stung Him. Full well He knew that every sunset brought Him nearer the final test, each mile closer to His crucifixion each trial nearer His divine triumph.

Jesus perfected His life and became our Christ. Priceless blood of a God was shed and He became our Saviour; His perfected life was given and He became our Redeemer; His atonement for us made possible our return to our Heavenly Father, and yet, how thoughtless, how unappreciative are most beneficiaries! Ingratitude is a sin of the ages.

Great numbers profess belief in Him and His works, and yet relatively few honour Him. Millions of us call ourselves Christians, yet seldom kneel in gratitude for His supreme gift, His life. Not only this, but we dishonour His holy name and viciously or thoughtlessly curse with the very names which should be spoken only in reverence and worship.

In the hospital one day, I was wheeled out of the operating room by an attendant who stumbled, and there issued from his angry lips vicious cursing, with a combination of the names of the Saviour. Even half-conscious, I recoiled and implored:

“Please! Please! That is my Lord whose names you revile.” There was a deathly silence, then a subdued voice whispered: “I’m sorry.” He had for-

—contd. on page 166

Strength of the Mormon Position

Elder Orson Whitney

Part III

The Principle of Obedience

In return for this mighty deliverance and in order to perfect His work—to save and glorify what He died to redeem, our Lord requires from us obedience, the great fundamental principle upon which all blessings are predicated, and upon which alone they can be obtained. (D. & C. 130:20,21.) This principle redeemed Adam from the Fall. It is the only way whereby man can be redeemed. There is but one path to God, and it is open to the peasant as well as to the king. All secure salvation upon the same terms. There is no royal road to heaven—no favoritism. There is nothing so absolutely democratic as the Gospel of Jesus Christ. Every man may share it. He is in a pit and must come up out of it. Christ came down to where he was and set his feet on a rock, and established his goings. And he hath put a new song in his mouth, even praise unto our God.

Round by Round

The first round of salvation's ladder is faith in Jesus Christ; the second, repentance, or turning away from sin; third, baptism by immersion for the remission of sins; and fourth, the gift of the Holy Ghost by the laying on of hands of men having divine authority. But there are other rounds to the ladder, other principles to be obeyed by those who would attain the fulness of God's glory. These principles have been revealed to man many times. But there is a proneness in human nature to depart from the truth and "turn to fables;" the "natural man" being "an enemy to God." And this has rendered necessary the various restorations of the Gospel.

All in One

In order to understand "Mormonism" aright, one must grasp the idea of a series of Gospel dispensations, inter-

related and connected like the links of a mighty chain, extending through the whole course of time. The Dispensation of the Fulness of Times proposes to bring together and weld into one the broken links of the Gospel chain. This was the dominant thought in the mind of the Prophet Joseph Smith as his last day on earth drew near. He expressed it in these words:

"It is necessary, in the ushering in of the dispensation of the fulness of times, . . . that a whole and complete and perfect union and welding together of dispensations, and keys, and powers, and glories should take place and be revealed from the days of Adam even to the present time; and not only this, but things which never have been revealed from the foundation of the world, but have been kept hid from the wise and prudent, shall be revealed unto babes and sucklings in this the dispensation of the fulness of times." (D. & C. 128:18.)

"Mormonism" is all-comprehensive. It claims the past and lays its hand upon the future. The past is necessary to explain the present and the future. What Is cannot be clearly understood without some knowledge of What Has Been and What Will Be. Accordingly, the Spirit of Truth, manifesting the things of God, "brings things past to remembrance," and "shows things to come."

The Mission of Elijah

"Mormonism" signifies the restitution of all things. It stands for law and order—a place for everything, and everything in its place. This is the significance of the mission of Elijah—the turning of the hearts of the children to the fathers, lest the earth be cursed and smitten at the Saviour's coming. (Malachi 4:5, 6.) Past and present are related; it is the relationship of parent and child; and they must be joined, in

order that perfection may reign. We cannot be made perfect without our ancestors, nor can they be made perfect without us. Consequently temples are built by God's people, and work done in them—vicarious work, for and in behalf of the departed. Baptisms, endowments, marriages for eternity, in person, or by proxy, are prominent features of this sacred labour. Joseph Smith received the keys of Elijah (D. & C. 110:14-16), and ministered for the sealing of the present to the past, the union of the living and the dead. It was the beginning of the restitution of all things.

Many Gospel Dispensations

"Mormonism" is the religion that saved Adam. Adam, therefore, was the original "Mormon." His religion was also that of Enoch, of Noah, of Abraham, of Moses and Aaron, and of the Apostles upon both hemispheres. And it has come back, in this final dispensation, to bring together all things that are Christ's.

In the Pearl of Great Price, one of the four doctrinal standards with the Latter-day Saints—the other three being the Bible, the Book of Mormon, and the Doctrine and Covenants—we are informed that Adam, after his fall, was divinely commanded to build an altar and offer a lamb thereon, typical of the Lamb of God who was to take away the sin of the world. Already slain theoretically in the heavens, where He had been chosen for His earthly mission, He was yet to be slain literally upon this planet; and Adam was told to look forward to that sacrificial event, and in the light of it to practice the principles of salvation.

"And thus the Gospel began to be preached from the beginning, being declared by holy angels, sent forth from the presence of God, and by His own voice, and by the gift of the Holy Ghost. And thus all things were confirmed unto Adam by a holy ordinance, and the gospel preached, and a decree sent forth that it should be in the world

until the end thereof. And thus it was, Amen." (Moses 5:58,59.)

Joseph Smith "saw Adam in the valley of Adam-ondi-Ahman." (D. & C. 116.) That is, he beheld him in vision retrospectively. Bowed with age, the great Patriarch blessed his posterity, foretelling what should befall them to the latest generation. It was the mightiest patriarchal blessing ever given. Joseph affirms that Adam will come again, will come as the Ancient of Days, and call his children together at that very place, Adam-ondi-Ahman, and hold a council to prepare them for the coming of the Lord. Thus is indicated the relationship between the First and Final Dispensations. Adam presides over all the dispensations (Church History, Vol. 4, pp. 207-209), and all must be bound together in the great day of unity and restoration.

In Enoch's day the Gospel was preached with such power and success, that his City became sanctified and was translated or taken into Heaven: a symbol, a foreshadowing of the greater Zion of the last days, which is to prepare the way for the Lord's glorious advent. As part of the universal restitution, that ancient city will return; Zion from above will meet and blend with Zion from below, and a social order prevail similar to that which characterised Enoch's commonwealth, concerning which it is written: "And the Lord called his people Zion, because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them." (Moses 7:18.) Such a condition must again be realised before the Lord comes. "This is Zion—the pure in heart"; "every man seeking the interest of his neighbour, and doing all things with an eye single to the glory of God." (D. & C. 97:21, 82:19.)

Next we reckon with the dispensation of Noah. He preached the Gospel for a hundred and twenty years, but saved only eight souls, including his own. All

—contd. on page 168

A CHRISTIAN LAND

James P. Hill

The tumult and the shouting dies,
The captains and the kings depart;
Still stands thine ancient sacrifice,
An humble and a contrite heart.

—Kipling.

I hope I may be forgiven the expression of a sentiment by a great poet, written for an entirely different circumstance to that which this nation has just witnessed. Yet I feel that these fine words can so easily be applied. Is it too much to hope that, embodied in the sacred ceremony of the Coronation, exemplified in the young woman who comported herself with such dignity and sincerity throughout, was the heart of a great nation—its whole thought given up to the deep significance of the religious act?

Now that the flag waving is done and thanks have been duly rendered to the King of Kings in London's other shrine, does there stand, humble and contrite before God, the heart of Great Britain?

I do most sincerely hope and pray that it is not wishful thinking that has led so many to say this event can be the beginning of a spiritual renaissance through this chosen land.

For indeed it may be truly said that at heart Britain is a Christian nation. Her Kings have, mostly, loved the virtues, while her statesmen have eschewed the viceful methods of ruling. Thus has she won and maintained respect in all the world for so long.

No better venue could be for such a great event as the Crowning of a Ruler than the famous Abbey. Not only because of its use for that same purpose so many times already, but because, ever since missionaries came to England, bringing Christianity to this fertile soil, the spot whereon stands the Abbey of Westminster has been hallowed by the erection of less noble edifices architecturally, perhaps, but none-the-less raised up with equal

spiritual purpose.

Some 600 and odd years A.D. King Ethelbert, in whose kingdom of Kent, Augustine, Emissary of the Pope, had landed and founded the Canterbury See, or Archbishopric, being converted to Christianity by this holy man, wished to show his appreciation by erecting a church on the "Hill of Lud" to be dedicated to the Apostle Paul. To do this he had to seek permission of King Sebert of the East Saxons whose territory included that portion of Anglo-Saxon London. Sebert, in his turn, also converted by Augustin's partner Mellitus, decided to build an Abbey on a patch of marshland beside the Thames known as the "Isle of Thorns." This was to be dedicated to Peter the Apostle. On a sabbath morn in 616 A.D. all was ready for the consecration of the Abbey of St. Peter. The Benedictine Monks were rehearsed to sing the "Te Deum Laudamus"—We Praise Thee O God—that same hymn sung after the crowning of Queen Elizabeth II in 1953 in almost the same precincts.

Legend has it that on the Saturday eve preceding this great occasion a fisherman (and salmon filled the Thames river in those far off days) was requested by a venerable and bearded gentleman to ferry him over to the "Isle of Thorns." The fisherman complied and saw his passenger enter the dark portals of the newly completed building. In a moment the windows blazed with light and angelic music issued therefrom. Soon the music faded with the light and the mysterious visitor returned to the surprised fisherman who was told to seek out the Bishop Mellitus and tell him that the deed of consecration had been performed. He then bade him cast his net and the fisher hauled in such a catch that none before could be compared with it.

Who but Peter—the Galilean fisher-

man—turned “fisher of men” could make this promise, as is recorded by one of the monks?

“Never, never shall these fishes fail you, or them that come after you, so long as you cast your nets only on weekdays and give a tenth part of each catch to the Abbey of St. Peter yonder.”

(It is a long time since salmon have been known in the Thames.)

Down the line of kings, from Alfred who first united all England, we come to Edward, a devout and pious man, later canonised by Rome, known in his his own land as Edward the Confessor. He it was who demolished King Sebert's somewhat clumsy edifice and built a glorious Abbey after the Norman fashion. Sebert's tomb was preserved and can still be seen near the High Altar. Edward the Confessor, dying a week after his new church was consecrated, was buried before the High Altar and veer since, that spot has been considered holy ground.

Now, Edward's bones rest in his own chapel, transferred there by the first of the Plantagenet Kings, Henry II. His grandson Henry III, a great advocate of the Gothic, pulled down the square Norman church of Edward and erected the building in the main, that we know now. Thus was created the space between the choir stalls and High Altar to become known as the Coronation Theatre. From the Holy Land itself this same monarch had earth brought which was laid down before the High Altar, St. Edward's chair atop it. It may well be that our Elizabeth, crowned on the raised dais in the Abbey, was seated upon a foundation of that same blessed earth, while the Peers of the Realm “supported” her on either side. This latter act is reminiscent of earliest times when the chieftans were “crowned” on an earthen mound and then born aloft on the shoulders of their clansmen, signifying loyal allegiance.

A considerable number of years later, Bluff King Hal, Henry VIII of fame and infame, dispossessing the mighty Cardinal Wolsey, and advised by his successor Thomas Cromwell, pillaged the riches of the Abbey, and its glory passed for a while.

The reform of the Faith brought about by his rambustious methods had not become popular by the time his junior daughter, Elizabeth had succeeded her fanatical sister, Mary, on the Throne. Only one Bishop of the old Faith was willing to perform the ceremony of crowning Elizabeth. Yet she it was who re-established the old shrine, officially still known as the Collegiate Church of St. Peter in Westminster.

Nearly a century before, however, Edward IV had written to Rome that the great Abbey was “placed before the eyes of the whole World of Englishmen.”

Have not these words of the distant past echoed clearly in this momentous year?

Thus are Christian roots laid deep in the heart of England.

Great was the harvest when missionaries came here in 1837, bringing the restored gospel. Converted English hearts, the best blood of this great nation, built Zion in the New World. And it was meet. Her people had been prepared through the centuries by Christian ideals, the precepts contorted at times and misconstrued without doubt. But from the stock of her sons who fled intolerance of free worship in 1620, carrying with them “the life spark of the largest nation on our earth” came the Prophet of the Last Dispensation, Joseph Smith.

So has England served the whole world. Her Christian heritage has proved its worth—but,

Lord God of Hosts, be with us yet,

Lest we Forget, Lest we Forget.

President McKay's Message to Richards' Family

Because of his absence from funeral services due to appointments in Washington D.C., President McKay sent the following letter to Mrs. Richards and her family. It was read as a part of the services by President J. Reuben Clark Jnr.

Sister Stayner Richards and Family,
My dear friends and associates:

After consultation with President Stephen L., and President Clark regarding Sister McKay's and my desire to be in attendance at your beloved husband and father's funeral service next Wednesday, I have concluded it advisable to follow my counsellors' advice and continue East from the Omaha Bridge Dedicatory services, and keep appointments in Washington.* We believe that Brother Stayner would approve of my so doing. I am writing you this personal note, therefore, to assure you of my deep regret at not being able by my presence with other members of the General Authorities to do honour to one of the great leaders of the Church.

You will understand the reason for my not returning with the other brethren, and will excuse my absence from the funeral services, I am sure.

His Chapel Projects

His success in securing scores of chapels for branches in the British Mission was outstanding, for which members will hold him in grateful remembrance.

Out of his most successful mission, I name these few of many achievements to illustrate the fact that few if any mission presidents have become more wholly and completely absorbed in their missionary duties, who have radiated more cheerfulness, energy, and devotion to the duties and responsibilities of the Presidency than did our departed Brother Stayner Richards when President of the British Mission. As a result there was a remarkable increase in membership during the several years of his presidency.

As Paul of old, he counted his life not dear unto himself, but to be de-

voted and consecrated to the ministry. It can be truly said of him that literally almost the last ounce of his strength was directed to the performance of duty.

Last Thursday morning, as his associates, the First Presidency and the Twelve, were making an earnest plea for the preservation of his life, there passed to the Great Beyond, a loving husband, a devoted father, a true friend, a valiant defender of the Truth. Brother Stayner was a true gentleman, honest in thought and action—cheerful, kind, considerate, obliging at all times, constantly loyal to truth and to what he believed was right.

Message of Love

Sister Richards, and you other bereaved Loved Ones, you have our love and sympathy in this sudden separation. Indeed, there is only one heart in the Church today, and it is heavy and aching because of the passing of this beloved servant of the Lord Jesus Christ.

In this hour of parting, may the Saviour's divine assurance give you peace and comfort: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: If it were not so, I would have told you. I go to prepare a place for you."

"The way is short, O friend
That reaches out before us:
God's tender heavens above us bend,
His love is smiling o'er us;
A little while is ours
For sorrow and for laughter;
I'll lay the hand you love in yours
On shore of the Here after."

Sister McKay and I express to you, each and all, our love and heartfelt condolence.

Affectionately,

David O. McKay

One Church—for "the Perfecting of the Saints"

One church is administered by a body of men who derive their authority from the head of the church, who is Jesus Christ. These men are notable for the Christ-like selflessness which they exemplify.

The same church has no paid ministry. The officers and workers pay their costs of living from income gained from occupations apart from their church service. The authorities, officers, and workers are from many walks of life. There are men of business, of agriculture, of industry, doctors, lawyers, teachers, musicians, skilled craftsmen, mechanics, contractors, builders, engineers, architects, scientists. There are nurses, accountants, stenographers, typists, salespeople.

This church is unique in its utilisation of a widespread division of labour. It has service assignments for thousands. Every willing member can be given interesting, skill-developing work to do. This distinctive feature makes this church powerful. Its members rapidly develop a range and variety of personal skills and talents.

The work opportunities are not limited to a few. They are distributed among scores in each local branch or ward. Functions to be performed include preaching, teaching, managing, presiding, conducting, directing, singing, playing musical instruments, composing, writing, bookkeeping, typing, stenography, news reporting, magazine writing, decorating, illustrating, genealogical and statistical research, counselling, nursing, sewing, farming, manufacturing, building, painting, financing, advertising, promoting, translating, photographing, publishing, editing, play producing, acting, reciting, reading.

Numerous areas of human interest are explored and their resources applied in the active work of this church. Literature, languages, music, art, economics, history, psychology, science, business, industry, agriculture, engineering, architecture, ethics, religion, theology, mathematics, dramatics, sociology, education are all employed.

It is as natural as breathing for an active member of this church to find his interests and skills interfused with his religion, and his religion permeating his daily life. His church is one for everyday and every hour. It is devoted to the whole well-being of its members since its objective is the "perfecting of the saints."

Active members of this church have abundant opportunity and encouragement to gain experience and to develop knowledge and proficiency in many fields of learning. The motivation to do this is the awareness that by increasing one's knowledge, and skills and refining one's attitudes, one has more to share with his fellows and hence a larger capacity for service. Members of this church have pre-eminent opportunity to manifest their love and service of the Lord through their love and service to their fellow men.

From childhood, through youth and into adulthood, the members of this church grow in poise and competency. Their church services and experiences become means of their gaining confidence, ease and excellence through much practice in performing many functions. They learn early and often to be resourceful, to carry responsibility, and to exercise initiative. They become skillful planners and competent and trustworthy enterprisers. They learn the importance of dependability and of adaptability.

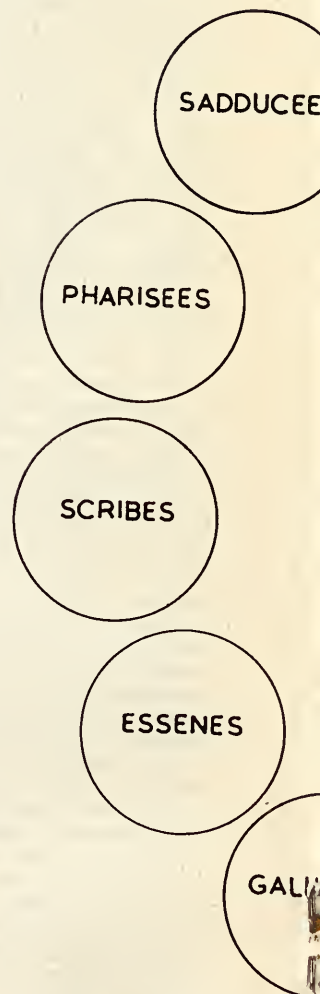
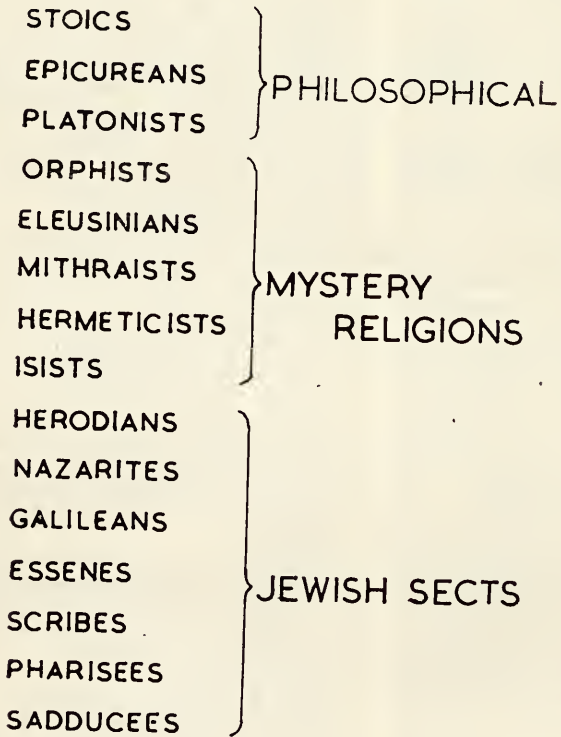
They work with wholesome attitudes of helpfulness and happiness and goodwill. They understand the power and importance of co-operation and the necessity for integrity and honour in all their dealings.

Faithful Latter-day Saints freely testify and acknowledge their gratitude to the church, the principles, standards, and opportunities of which give them such abundant motivation and experience for improving themselves.

In "the perfecting of the saints," "by their fruits, ye shall know them."

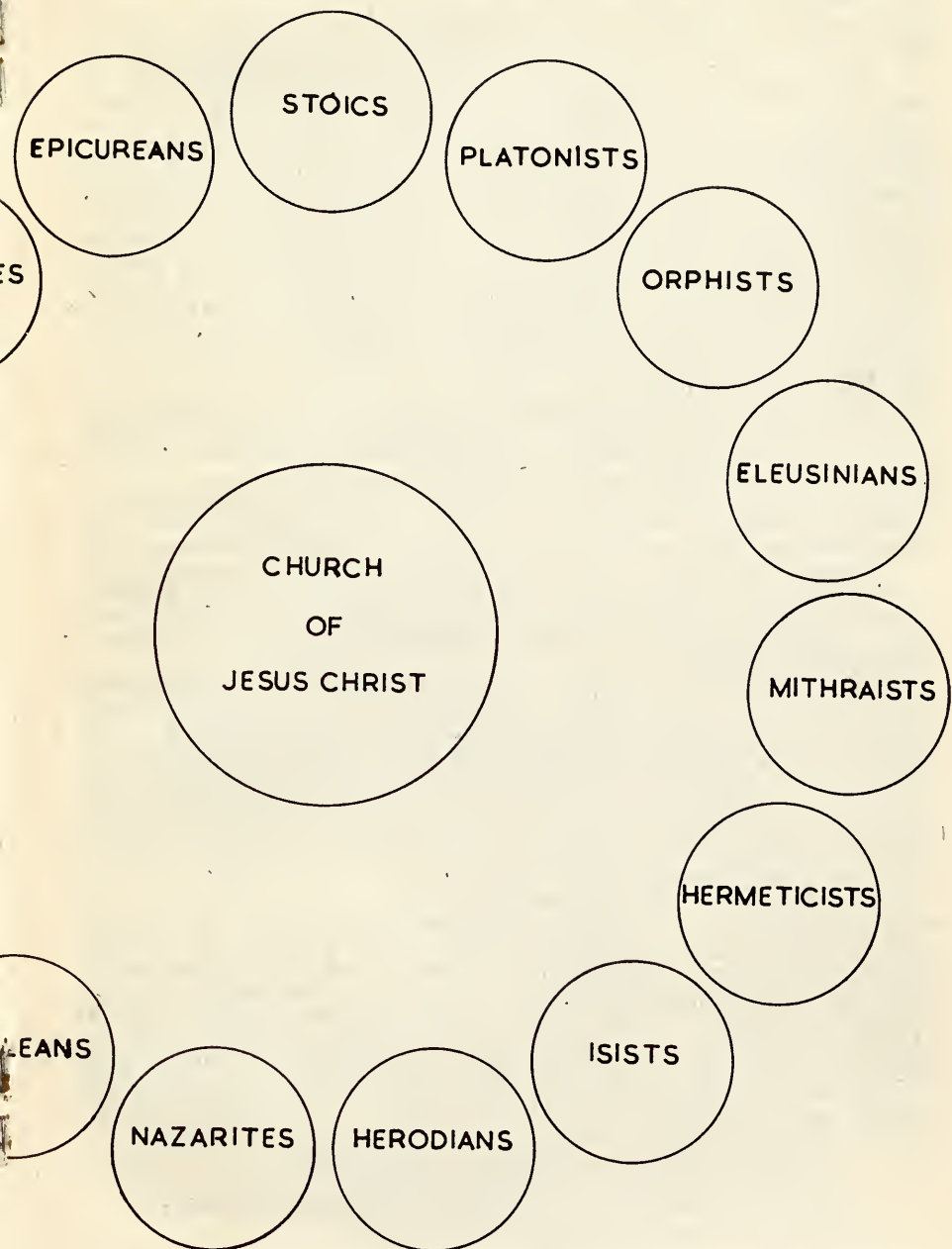
A. Hamer Reiser

SOME RELIGIOUS AND PHILOSOPHICAL GROUPS AT THE TIME OF CHRIST



BAPTIZED EVERY ONE OF YOU IN THE NAME OF JESUS CHRIST..."

ACTS 2:38



Our religious beliefs, it has been said, develop for us "a certain kind of home life." Why is this true? It is true because religion teaches us definite things about God and Christ, the brotherhood of man, and eternal life which direct our lives into certain patterns, establishing habits around which family life is built. In the religious home, a spiritual understanding upon which to build real happiness is all important and takes precedence over such things as business enterprise, pleasure pursuits, fashions, or motor cars. Spiritually-minded parents will mold their worldly ambitions to further their pre-determined spiritual goals. "These are they who overcome by faith, and are sealed by the Holy Spirit of promise." (D. & C. 76:53.) The father and mother who do not have an adequate understanding of God and His purposes will often, by their example, centre the life of their family around money and pleasure, and fit religion in where it will be least distracting. "There are they who deny not the Holy Spirit." (D. & C. 76:83.)

Our understanding of spiritual things determines our goals in life, and thus makes life what it is for mother, father, and children. Is it any wonder then, when we understand the Latter-day Saint goals, that the Latter-day Saint family is unique?

First—our understanding of God and Christ are revealed to us by the Father Himself—we know for a surety that He lives, and what His plan and purposes are. We know what we aspire to become.

Second—through revelation we have been given a practical plan of "brotherhood" that leads us towards our goal. This plan includes branch teaching, Relief Society teaching, tithing, fast offerings, welfare, neighbourliness, and general attitudes of mutual helpfulness and self-sacrifice.

Third—our revealed gospel has taught us that in eternity the family endures and progresses eternally—that our character and happiness of this life go with us into the next. In the realms of our Father, family units must be linked together if we are to obtain glory in the same kingdom where God and Christ dwell. And the order instituted to link families together for eternity is temple marriage. Should the Latter-day Saint family be unique? Yes, it should, for no other families in the world share that promise, no other families plan for it, and no others live for it.

This concept of life is not wholly one of reward in the next world. The rewards of love, tolerance, kindness, and devotion are realised here and now in our families, if we live the gospel. Evidence to support this claim was obtained some years ago when, in three temple areas of the Church, an attempt was made to determine whether temple marriages were more secure than civil marriages. A secure marriage is a happy one. All of the marriages in a certain year were studied, and fifteen years later, although the status of 13 per cent of the marriages could not be found, of the other 87 per cent the results were the same for all three areas:

Of those married in the temple:

83.9 per cent were active in the Church.

6.4 per cent couples had been divorced.

Of those married by Church authorities outside the temple:

46 per cent were active in the Church.

15.6 per cent couples had been divorced (almost two and a half times more divorces).

Of those married by civil authority only:

37.6 per cent were active in the Church.

19.4 per cent couples had been divorced.

How great is our responsibility, women of the Church, to prepare for that happy life which is the fruits of eternal marriage. Surely the founders of the Relief Society were inspired to say that one of duties of women is "to raise human life to its highest level." Should we content ourselves with anything less than the Lord has offered to us? Families who believe in the golden rule but have not the gospel may practise what they know and be happy; but could they be happier? Yes, if the proper use of increased understanding and knowledge is the means by which we raise ourselves to higher level.

Our religious faith develops for us "a certain kind of human life." To know the gospel, to love it, and to teach it in our families will build happiness for us as Latter-day Saints; it will make each family a light on a hill, and all who enter it will be led to say: "There is a good spirit in this home."

* "Does Temple Marriage Reduce Divorce?" by John A. Widtsoe, *The Improvement Era*, January, 1952, p. 14.

A GUIDE TO LIGHT AND TRUTH

"... and say unto you, 'Receive ye the Holy Ghost'."

With these words, a redeemed child of God receives a blessing, a free gift, a Comforter, a guide for eternal life. What a glorious opportunity!

The Holy Ghost directs and inspires those who obtain it. It brings spiritual power, insight, recollection, and a testimony of Jesus Christ to those who honour it. It enlarges the capacity of the mind and increases the stature of the soul. It rejects untruth, deception, malice, greed, and all evil. It ennobles the man, exalts the individual, makes radiant the countenance, perfects each character, and speaks peace to the heart. It raises man to the realms of God.

The receiving of the Holy Ghost is like emerging from a subterranean passage into the bright sunshine of a summer day. It is as real as the thrill a musician experiences in the deep beauty of a musical masterpiece—or as moving to the soul as a poet enraptured by the splendour of a rose. It is as tangible as the reverential awe expressed by an architect in the presence of an ancient and beautiful edifice. It is as the love a mother has for her infant, or a man for his eternal sweetheart. It is art. All that is good and delightful is testified to by the Holy Ghost: The senses and emotions are quickened by its influence. It is conversation with the divine.

Will the one who is given this Pearl of Great Price lose it through neglect? Or will he cherish and cherish it, and win his place at the right side of Christ at His coming?

"Receive ye the Holy Ghost!"

President Bryant L. Stringham

Modern Civilisation Replaces Ancient Customs of Holy Land

This eye-witness account was written by Elder Alvin C. Hull, Jr., a member of the Washington Stake High Council and an employee of the United States Forest Service, following his return from three months spent in Israel, Egypt.

Israel is a land of contrasts extremely interesting. The ancient civilisation of the Holy Land is being replaced with a modern Israel. Big, new tractors plant and harvest grain on the Plains of Esraelon in the shadows of Armageddon and the ruins of King Solomon's 3,000 year-old stables, with their horse watering trough still intact. A modern potash plant is erected on the borders of the Dead Sea, under a hill whereon stand pillars of salt, one of which is supposed to be Lot's wife of 4,000 years ago.

At 1,286 feet below sea level and 27 per cent. salt, the Dead Sea is the lowest and saltiest spot in the world. In Herod Valley, determined men with modern machinery battle Israel's lack of food as grimly as the 300 brave men chosen by Gideon routed the army of the Midianites in this same spot. Modern pioneers attempt soil and water conserving practices to raise grain around Beersheba where 4,000 years ago, Abraham grazed his flocks.

Israel is Arising

This modern Israel, full of vigour, is arising. They have good technical knowledge, modern machinery and methods, well-laid-out villages, small but modern houses, and most of all, a people entirely devoted to the building up of Israel. Such effort is making the Holy Land blossom as the rose.

When Orson Hyde, the apostle, and himself a Jew, dedicated this land for the return of the Jews in 1841 there was only a handful of Jews in the entire area. Elder Hyde implored the Lord to remove the barrenness from the land to turn the hearts of the people to the land of their fathers. This

dedicatory prayer has been literally fulfilled. Gathering commenced in 1882, increased in 1918, and got into full swing with advent of Hitler and satellites in 1936. By 1948 there were approximately three-quarters of a million Jews in the Holy Land. This small number successfully fought off seven surrounding nations numbering millions and established the modern state of Israel on May 14th, 1948.

Jerusalem, after 2,000 years, is again the capital and Hebrew is the official language. The people claim that these are significant steps preceding the long-awaited coming of their Messiah. Since the establishment of the state the population has more than doubled. About 13 per cent. of the world's 11,500,000 Jews now live in Israel and more are arriving at the approximate rate of 200,000 a year. Many have come to escape persecution, but many have also left comfortable homes to participate in the "building up of Zion."

Technical Artisans Help

People who have had good positions in scientific and technical fields are settling on farms and taking part in the grain, vegetables, oranges, and other farm produce raised to help make Israel self-supporting. They now produce about one-half of their food supply.

By clearing rocks, brush, etc., about 1,000,000 acres, or one-third of the total north of Beersheba, is under cultivation. The remainder is steep and rocky and is being planted to forests or being used for grazing. Almost superhuman effort is going into developing wells and springs for irrigation. By utilising all available water, some

from wells 1,000 feet deep, about 100,000 acres are under irrigation. If agreement can be reached with neighbouring nations, water from the Jordan River will irrigate additional lands. Because of mild winters, two crops a year are grown on all irrigated lands.

The energy of the people and their devotion to the land is a major factor in building up the country. They reclaim the swamps, terrace rocky slopes for crops or orchards, and plant the steepest slopes to forests. College graduates from America and other lands have gone there knowing that they would have a hard life, but have gone gladly for the express purpose of building up Israel. With such a devotion, communal settlements have been very successful. About 95 per cent. of the villages are either communal or co-operative. In communal settlements there is no private ownership and everyone takes from the common store to meet his needs. The man and family who demand the least are esteemed the highest.

Rich in History

Historically the Holy Land is rich. Most of the happenings in the Old Testament and New Testament history are crowded into a small area about 150 miles north and south and 50 miles east and west. Such as: The Beersheba wells where Abraham, Isaac, and Jacob watered flocks; Jericho, the first city taken by the returning Children of Israel; the inheritances of the Twelve Tribes; Samson's wanderings; David's conquest of Goliath; the wars; the locale of the prophets, such as Elijah and Isaiah. With Israel and Jordan technically at war and Jordan controlling part of the Holy Land, we were indeed fortunate to get into Jordan to visit Jerusalem and Bethlehem and return.

The stable where Christ was born in Bethlehem is now covered with a

church built by the Crusaders and owned by seven Christian faiths. The roomy cave-like home and carpentry shop of Joseph and Mary in Nazareth where Christ lived for 27 years is now protected by a Roman Catholic Church. The Sea of Galilee which Christ loved so well, where He walked on the water; where the miracle of the loaves and the fishes took place and the Sermon on the Mount was given is still beautiful.

Jerusalem Divided

Jerusalem is a city divided. The old historic walled city on the east is in Jordan and the new Jerusalem on the west is in Israel. Entering Jerusalem through the famous Damascus Gate on the north one finds that the streets go up and down hill with stone steps so that no wheeled vehicles can travel and that all produce and materials are carried on the backs of animals or people. Inside the city is the Wailing Wall, supposed to be a portion of Solomon's Temple where the Jews cry for the rebuilding of the Temple. The Mosque of Omar is now built on this site, which is on Mount Moriah where Abraham prepared to offer Isaac as a sacrifice. Nearby is the hill of Calvary where Christ was crucified. Just outside and to the south is Mount Zion with David's Tomb and the site of the Last Supper. Outside the city to the east is the Garden of Gethsemane and above it the Mount of Olives from whence Christ ascended to Heaven. It was at this spot that Orson Hyde dedicated the land for the return of the Jews.

Few Jews knew anything of the Church of Jesus Christ of Latter-day Saints, but those who did were high in their praise of the accomplishments of our people. All with whom we talked were interested in our belief regarding the Jews, and especially in the fact that Orson Hyde had dedicated the Holy Land for their return.

HOME STUDY LESSON*

Lesson III

GOD, THE FATHER OF OUR INDEPENDENT SPIRITS

References:

God created us. Genesis 1:27.

Each spirit, a distinct individuality.
Abraham 3:22-23.

Questions:

1. Give a reference about our pre-mortal state.
2. Tell about the creation of our spirits.
3. What is meant by free agency?
4. What responsibility is connected with that blessing?
5. Why is it a blessing to us to keep all the commandments of the Lord?
6. Name some of these commandments revealed through the prophet Joseph Smith.

Discussion:

We teach that man existed in the spirit creation before he appeared on this earth with his physical body. In the restoration of these plain and precious things which have been given to the Church in our present dispensation, the doctrine of man's pre-existence in the spirit creation is clearly and forcefully taught. For instance, in the Book of Moses we find the following:

"And now, behold, I say unto you, that these are the generations of the heaven and of the earth, when they were created, in the day that I, the Lord God, made the heaven and the earth;

And every plant of the field before it was in the earth, and every herb of the field before it. For I, the Lord God, created all things, of which I have spoken, spiritually, before they were naturally upon the face of the earth."

The Latter-day Saints believe that a man is a spirit clothed with a tabernacle of flesh and bones, the intelligent part of which was never created or made, but existed eternally. This belief is based upon a revelation given to the Church, May 6th, 1833, at Kirtland, Ohio. In this revelation the Lord declared:

"Man was also in the beginning with God. Intelligence, or the light of truth, was not created or made, neither indeed can be. For man is spirit. The elements are eternal, and spirit and element, inseparably connected, receive a fulness of joy; and when separated, man cannot receive a fulness of joy."

We know that there is something called Intelligence which always existed. It is the real eternal part of man, which was not created or made. This intelligence combined with the spirit constitutes a spiritual identity or individual.

The spirit of man, then, is a combination of the intelligence and the spirit which is an entity begotten of God. When the Saviour commissioned Mary at the empty tomb immediately after His resurrection, He said unto her: "Touch me not; for I am not yet ascended to my Father; but go to My brethren, and say unto them, I ascend unto My Father, and your Father; and to My God, and your God." This was not intended in the sense in which the world receives the Fatherhood of God and the brotherhood of man, but literally, according to the meaning of the words. Jesus is in very deed our Lord, the Firstborn from the dead and the Only Begotten of the Father in the flesh; and God is in very deed our Father, according to the plain declaration of the Scriptures, both ancient and modern. It is because of this simple teaching that Eliza R. Snow wrote her beautiful hymn—"O My Father."

* Return your answers to your branch president.

The following is an excerpt taken from an epistle issued by the First Presidency and the Twelve Apostles, June 30th, 1916:

"God the Eternal Father is the literal Parent of our Lord and Saviour Jesus Christ, and of the spirits of the human race. Thus we read in the Epistle to the Hebrews: 'Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?' In view of this fact we are taught by Jesus Christ to pray: 'Our Father which are in heaven, Hallowed by thy name.'"

It is recorded in Genesis that God said unto His Only Begotten Son:

"Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

So God created man in his own image, in the image of God created he him; male and female created he them."

The Book of Moses, revealed in our day, is even more explicit in its account of creation:

"In the day that God created man, in the likeness of God made he him;

In the image of his own body, male and female, created he them." (Moses 6:8-9.)

At the time of the organization of the Church, this doctrine was again declared, wherein the Lord said:

"We know that there is a God in heaven, who is infinite and eternal, from everlasting to everlasting the same unchangeable God, the framer of heaven and earth, and all things which

are in them;

And that he created man, male and female, after his own image and in his own likeness, created he them."

Since man is in very deed the offspring of God, and therefore created in His image, he must be endowed with certain characteristics inherited from his Father. He is ordained, by virtue of his birthright to become an intelligent, independent being within his sphere. That this might be brought about, the great gift of free agency is granted. There could be no progression, no real existence, without this great gift. When the plan of salvation was presented to the spirits in the pre-mortal estate, each individual spirit had the privilege of receiving or rejecting that plan, for this power was inherent within him. It is an eternal principle. Lucifer sought to destroy it, and proposed to take away from man the right and power to act as a free agent, and substitute in the stead thereof the law of compulsion.

President Brigham Young has said:

"What is the foundation of the rights of man? The Lord Almighty has created man for the express purpose of becoming an independent being like unto Himself, and has given him his individual agency. Man is made in the likeness of his Creator, who bestowed upon him the principle of eternity, planting immortality within him, and leaving him at liberty to act in the way that seemeth good unto him."

It is plain to see that salvation could not be granted to any soul without the exercise of this great gift which makes of him a free agent. Through this power, and obedience to the principles of eternal truth, he will eventually become an independent being exercising the fulness of authority and power in the kingdom of God.

BRANCH TEACHING LESSON

Article 5: "We believe that a man must be called of God, by prophecy, and by the laying on of hands by those who are in authority to preach the Gospel and administer in the ordinances thereof."

DIVINE AUTHORITY

All who administer in the Gospel must be divinely commissioned. The Church of Jesus Christ of Latter-day Saints rests firmly upon the foundation of divine authority restored from Heaven in this dispensation. It states plainly and pointedly that in the process of Gospel restoration, God, the Father; Jesus, the Christ; John, the Baptist; Peter, James, and John; Elijah; Moses; and others appeared personally upon the earth to deliver authority, keys, and instruction to man. No other church on earth makes such a claim; no other church offers such astounding testimony or such an imposing array of heavenly authority to back its claim to divine origin. We offer no compromise for those who scoff at vision, revelations, or the possibility of personal messengers sent from the presence of God. A restoration of this authority clearly and definitely indicates that it had been taken from the earth, had been lost, that a universal apostasy had ensued. This divine authority is the Priesthood.

On May 15th, 1829, Joseph Smith and Oliver Cowdery received the Aaronic Priesthood under the hands of John the Baptist, and soon thereafter, Peter, James, and John appeared to them and conferred upon them the Higher or Melchizedek Priesthood. This Priesthood holds the authority over all the offices in the Church and includes power to administer in special things. (D. & C. 107: 8-9.) Consequently all the authorities and powers necessary to the re-establishment and development of the Church were by these various visitations restored to the earth. No other church upon the face of the earth holds that authority. No man can receive the Priesthood except from one who holds that Priesthood himself. Joseph Smith and Oliver Cowdery received the Holy Priesthood from Peter, James, and John who had been ordained by the Lord Jesus Christ.

References: D. & C. 42:11; 68:18; 84:21; 121:39.

District News

May-June, 1953

BIRMINGHAM DISTRICT

Birmingham Branch: The M.I.A. held a social on May 26th to close the winter season, and the summer season was opened by a boating party. On May 31st, a fine coronation service was held.

Wolverhampton Branch: The M.I.A. closed the winter season with a concert on May 25th. There is much musical talent in the Wolverhampton branch.

HULL DISTRICT

Hull Branch: We are happy to have Sister Marian Rose with us after having completed a mission.

York Branch: On May 31st a short coronation programme was held.

Grimby Branch: On Saturday, May 13th, a garden fete was held and the funds raised were given toward a children's outing.

SCOTTISH DISTRICT

A stimulating Primary convention was held in Glasgow, June 6th, under the direction of Sister Gladys Quayle.

Aberdeen Branch: We had a pleasant visit with President Reiser on Sunday, June 14th. Our chapel is now completed.

Glasgow Branch: Sister Elizabeth Easton is leaving for a full-time mission, and we wish her every success.

HOME SUNDAY SCHOOL

Lessons for July

ADULTS — DISTINGUISHING BELIEFS AND PRACTICES OF THE L.D.S. CHURCH

Lesson I.—Suppose we had lived before Joseph Smith. After centuries of error, and with only the Bible we would have known that God was a personal being! We can know it now. What a blessing is Joseph Smith's testimony about God! Notice that reason and experience confirm this testimony. Have we ever had experience of a directing intelligence linked with an essence, or with anything but a personal being?

Lesson II.—Many esteem Jesus as merely a great teacher and example. (This is another Satan-inspired part-truth.) If that was all, He was not divine. Those closest to Him testified to His divinity and to His resurrection. Can you say with Peter, "Thou art . . . the Son of the Living God?" Read D. & C. 110:1-4 as well as 76:22-24 for stirring modern testimonies.

Lesson III.—The basic element in man (intelligence) is eternal. Free-Agency is also eternal. The use of intelligences makes of their free-agency determines their happiness in any sphere—pre-mortality, mortality, post-mortality, immortality. God, the Father of our spirits, is the Great Example.

Lesson IV.—Man, the peak of creation, given dominion over all things. Does this mean he may work his will, without restraint or retribution on other things, say, the animal kingdom? Man exists to learn and live law. He suffers if he fails to work in harmony with law, whether material or spiritual. Note, he has no mandate for dominion over other men.

Lesson V.—Our religion in common with everything of which God is the author, is a system of law and order. He has instituted laws and ordinances for the government and benefit of the children of men. Everything is governed eternally by law (Read D. &

C. 131: 20-21). Holy Priesthood is a perfect system of government. What is the relationship of obedience to law and the receiving of God's blessings? To what extent is God responsible for man's salvation?

JUNIORS—LEADERS OF THE SCRIPTURES

Encourage the children who can read to read the stories from the scriptures during the week before the lesson is given. Remember, the children's participation is vital. The lesson manual contains excellent suggestions for activities.

Lesson I.—A fine opportunity to teach the children some of the elements of greatness. This week Humility, Trust in God. Elijah's character inspired humility and trust—influencing the widow to trust in him and in God and to give him her last food. Example, the great teacher.

Lesson II.—This week, Courage, possessed by all great men. Stress the implications of Questions 9, 10 and 11.

Lesson III.—Ahab's selfishness. Note that other evils live with selfishness, in this case—envy, deceit, perjury, even murder. National leaders should not be "above the law." British sovereigns have for long been subject to the laws applicable to ordinary citizens. Contrast King Benjamin (see Lesson 24) with King Ahab.

Lesson IV.—Faith in God, another component of greatness, manifest in Elisha. Note his unselfish request when Elijah was translated. By its fulfillment he was able to help others. His faith inspired others to be faithful. We can all profit by emulating the virtues we see in others.

Lesson V.—Naaman the leper. Leading thought should be obedience. When the Israelites were not obeying God their enemies often got the better of them. Naaman learned obedience and humility but he had to get rid of some of his pride before he could be healed.

"THOU SHALT NOT TAKE THE NAME OF THE LORD THY GOD IN VAIN." —contd. from p. 149

gotten for the moment that the Lord had forcefully commanded all His people:

"Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain." (Exodus 20:7.)

Recently I saw a drama enacted on the stage of a San Francisco theatre. The play had enjoyed a long continuous run in New York. It was widely heralded, but the actors, unworthy to unloose the latches of the Lord's sandals, were blaspheming His sacred name in their common, vulgar talk. They repeated words of a playwright, words profaning the holy name of their Creator.

The people laughed and applauded, and as I thought of the writer, the players, and the audience, the feeling came to me that all were party to the crime, and I remembered the castigation in the Book of Proverbs to those who condone evil:

"Whoso is partner with a thief hateth his own soul: he heareth cursing, and bewrayeth it not."

(Proverbs 29:24.)

I lately picked up a book, widely circulated, highly recommended, a best seller, and my blood ran cold at the profane and vulgar conversations therein, and I cringed as the characters used in an ugly way the sacred names of Deity. Why? Why do authors sell themselves so cheaply and desecrate their God-given talents? Why do they profane and curse? Why do they take in their unholy lips and run through their sacrilegious pens the names of their own Creator, the holy names of their Redeemer? Why do they ignore His positive command,

"And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I am the Lord." (Leviticus 19:12.)

"Shall the axe boast itself against him that heweth therewith?" (Isaiah 10:15.)

In a service club luncheon, men near

me told vulgar stories using the sacred names of the God of Heaven as though it were innocent slang, and speakers defiled the microphone with unbecoming language.

What are the sacred names which should be so carefully spoken and written? Isaiah sings:

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, the Prince of Peace." (Isaiah 9:6.)

And other names by which He refers to Himself are: The Son of Man, the Lord, the Saviour, the Son of God, Redeemer, Alpha and Omega, Immanuel, Jesus Christ, Almighty God.

In this latest dispensation the Lord warns:

"Wherefore, let all men beware how they take my name in their lips —For behold, verily I say, that many there be who are under this condemnation, who use the name of the Lord, and use it in vain . . ." (The Doctrine and Covenants, Sec. 63:61, 62.)

At the beach one day a group of youth had driven their car too far out in the sand, and it was deeply imbedded. All their combined strength seemed insufficient to dislodge it. I offered to assist, but the vile language they were using repelled me. Teenagers were using the holy names of their Creator as though He were their creation. I shrank from the blasphemy and left them. Their training had been deficient, or, had they, like their elders, forgotten the import of these commands of God which He gave in almost the same breath?—

"Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not take the name of the Lord thy God in vain." (Exodus 20:13, 14, 7.)

Though the death penalty is not now exacted as anciently, blaspheming, like adultery and murder, is still as serious as formerly, even though it is common among us and partially accepted in our world.

Informed that his socially-minded sons and daughter were dissipating in

their homes, and in his anxiety for them, Job

"... offered burnt offerings according to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts..." (Job 1:5.)

He was in great distress. His bones ached; his flesh was sore; his heart was tried and his hope near gone, yet when his wife rebelled, saying:

"... Dost thou still retain thine integrity? curse God, and die." (Job 2:9.)

Faithful Job reprimanded her severely:

"Thou speakest as one of the foolish women speaketh..." (Job 2:10.)

A group of young basketball players climbed aboard the bus on which I was riding. They seemed to vie with each other to see who could curse most viciously. Perhaps they had learned it from older men as they caddied on the golf course. I know they did not fully realize what they were doing.

The Prophet Isaiah called to account and repentance those

"... which swear by the name of the Lord, and make mention of the God of Israel, but not in truth, nor in righteousness." (Isaiah 48:1.)

In the military service one hears extensive profaning. Petty and major officers frequently curse their underlings in their dictatorial commands, and young servicemen often seem to feel that they are manly when cursing and defiling their God.

President George Washington made clear that profanity in military service was neither called for nor justified. As supreme commander of the Colonial army, he was responsible for these words:

"Many and pointed orders have been issued against the unmeaning and abominable custom of swearing; notwithstanding which, with much regret, the general observes that it prevails, if possible more than ever. His feelings are continually wounded by the oaths and imprecations of the soldiers, whenever he is in hearing of them. The name of that Being from whose bounteous goodness we are permitted to exist and enjoy the comforts of life is incessantly im-

peached and profaned in a manner as wanton as it is shocking. For the sake therefore, of religion, decency and order, the general hopes and trusts that officers of every rank will use their influence and authority to check a vice which is as unprofitable as wicked and shameful. If officers would make it an inviolable rule to reprimand, and, if that won't do, to punish soldiers for offences of this kind, it would not fail of having the desired effect."

Many people would excuse themselves for cursing by saying that the Ten Commandments were given millennia ago to a far away people, but it must be remembered that He gave these commands not only to the Israelites but He reiterated them with emphasis to the Jews in the meridian of time and even in our own dispensation He has repeated them for our own benefit and guidance.

To the young man of Jerusalem who asked the way of salvation, Christ said:

"... if thou wilt enter into life, keep the commandments." (Matthew 19:17.)

The eager inquirer asked:

"Which?"

The Lord then repeated for him the Ten Commandments. They were still applicable. He also said in the Sermon on the Mount:

"Swear not at all..." (Matthew 5:34.)

Paul the Apostle condemned profane people saying:

"Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: Whose mouth is full of cursing and bitterness." (Romans 3:13, 14.)

And James lashed out against the evil:

"But the tongue can no man tame; it is an unruly evil, full of deadly poison—Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be." (James 3:8, 10.)

We who are thoughtless and careless, and we who are vicious and defiant, should remember that we cannot take the name of the Lord in vain with

impunity.

On the stage, on the screen, on the telephone, sensitive ears and eyes are outraged daily by the unwarranted and blasphemous use of the names of the Lord our God. In the club, on the farm, in social circles, in business and in every walk of life the names of the Redeemer are used presumptuously and sinfully. But there are some who love the Lord and speak His names reverently.

When St. Paul's Cathedral was under construction this notice was posted for the employees:

"Whereas among labourers and others, that ungodly custom of swearing is too frequently heard, to the dishonour of God and the contempt of authority; and to the end that such impiety may be utterly banished from these works, which are intended for

the service of God and the honour of religion, it is ordered that profane swearing shall be sufficient crime to dismiss any labourers."

And now on this Palm Sunday, and on the Easter Sunday, and in the week intervening, let us re-dedicate ourselves to reverential attitudes, toward an expression of gratitude to our Lord for His incomparable sacrifice. Let us remember the modern command:

"Wherefore, let all men beware how they take my name in their lips—"

(The Doctrine and Covenants, Sec. 63:61.)

May we always be found honouring our Lord in deep-seated worship and in praise to His holy name. May we live His commandments and conform our lives to His eternal plan of salvation. This I pray in the name of Jesus Christ. Amen.

—contd. from page 161

the rest were swept away by the Deluge, their disembodied spirits being shut up in the prison house to await the due time of their deliverance. (Moses 8:24.) The Saviour said regarding that dispensation: "As the days of Noe were, so shall also the coming of the Son of Man be." (Matt. 24:37-39.) In the days of Noah this planet was baptised with water; in a day to come it will be baptised with cleansing fire. Its elements will melt with fervent heat; it will die and be resurrected, or converted into a celestial sphere, an abode of the righteous forever. Such is the destiny of Mother Earth. "Mormonism" will not have accomplished its mission until it has made of earth a Heaven.

The House of Israel

Abraham held the keys of a dispensation, and Elias delivered those keys to Joseph the Prophet. (D. & C. 110:12.) Abraham is "the father of the faithful." Through Abraham, Isaac, and Jacob, those great progenitors of the House of Israel, the world has been sprinkled with believing blood, and spirits answering to that blood have been sent through their lineage to minister for the salvation of mankind. This is the reason—the main reason why Israel was dispersed among the nations, and why he still suffers perse-

cutation. Through that chosen seed comes salvation, and it comes by no other route. It is the lineage of the one and only Saviour. They who have scattered Israel, and trampled him in the dust, are dependent upon him for their eternal welfare. Christ Himself is the model. He died that the human race might live. "Greater love than this hath no man, that he will lay down his life for his friends." More than man is he who lays down his life for his enemies. The Son of God died not only for His friends, but for His foes, that salvation might come to all. In a lesser degree the House of Israel has been martyred for a similar purpose—that the whole world might be blessed.

The Latter-day Saints are numbered among Abraham's descendants. The first to embrace the restored Gospel were called out from the nations because they had his blood in their veins. Joseph Smith lifted the Ensign for the gathering of scattered Israel, but lived only long enough to assemble a portion of the half tribe of Ephraim, to which he belonged. The work that he commences, however, will go on until all the tribes of Israel are gathered and the way prepared before the coming of the Son of God.

To be continued.

BRITISH MISSION STATISTICS

ARRIVALS AND ASSIGNMENTS

May 26th, 1953	From	Assignment
Jacob Gibson Riches	Salt Lake City, Utah	Leeds
Henry Campbell Litster	Bountiful, Utah	Ireland
David Lennox Warner	Midvale, Utah	Manchester

APPOINTMENTS AND TRANSFERS

Elder Joseph H. McPhie was transferred from Scotland to Liverpool and appointed President of Liverpool District, June 1st, 1953.

Following are recent missionary transfers:

Name	From	To	Date
Elder Archie de St. Jeor	Ireland	Wales	May 25
Sister Mollie de St. Jeor	Ireland	Wales	May 25
Elder Robert Tagg	Leeds	Hull	May 25
Sister Irene L. Seal	Liverpool	Newcastle	May 18
Sister Florence Maltzan	Wales	Newcastle	May 18
Elder Ray M. Hall	Liverpool	Birmingham	June 1

RELEASES

Name	Districts of Service
Phillip Parkinson Taylor	London
Donna Marie Porter	Nottingham, Norwich, London, Bristol, Scotland, Manchester

BAPTISMS

BRISTOL DISTRICT	June 7th, 1953
June 6th, 1953	Billy Webb, Ipswich
Gary S. Denbow, Plymouth	Charles D. LeMare, Chelmsford
Maureen E. Hopkins, Plymouth	NOTTINGHAM DISTRICT
Lynn J. Roberts, Plymouth	May 16th, 1953
May 16th, 1953	Jean H. Bray, Leicester
Kathleen J. Horlacher, Cheltenham	William E. Bray, Leicester
HULL DISTRICT	SCOTTISH DISTRICT
April 25th, 1953	May 5th, 1953
James H. Mansfield, Hull	Catherine E. Richardson, Glasgow
Richard Mansfield, Hull	Ronald Todhunter, Glasgow
Grace E. Mansfield, Hull	Annie S. N. Todhunter, Glasgow
Christopher Jenner, Grimsby	Ronald W. Todhunter, Glasgow
May 14th, 1953	Margaret N. Todhunter, Glasgow
Mabel A. Bundy, Hull	May 6th, 1953
NORWICH DISTRICT	James Mills, Edinburgh
April 26th, 1953	John A. J. Porter, Edinburgh
Kathleen A. Young, Norwich	Ann W. Inne, Edinburgh
Richard A. Watts, Norwich	SHEFFIELD DISTRICT
Patricia E. G. Fisk, Norwich	April 25th, 1953
	Bessie Nettleship, Sheffield
	Aubrey Nettleship, Sheffield



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